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773 823 ago the tide came further up the rivers than at present and did not recede so far. This statement was made by an intelligent old man who said that the change had taken place during his own life-time.

773 833 One of Raven's most important alterations to *Älquntäm*'s intentions was with regard to the sexual act.

> In the beginning of time, the organs of women were on the forehead, those of men on the palm of the hand, and intercourse was effected by a man rubbing his hand across a woman's brow. Raven feared that children would not result from this practice and accordingly altered the organs of both sexes to their present positions. In order to teach mankind the sexual act he then chose a woman and held intercourse with her, telling her that if the practice were carried out secretly and vigorously a child would be born. And nine months later the woman gave birth to an infant. Raven told the first inhabitants of the world that he wished them to have issue; they consequently held intercourse frequently and begat many children until their descendants filled the Bella Coola valley.

The attitude of the Bella Coola towards this story is identical with their beliefs concerning Raven as the cause of death.

"Yes," they say, as they repeat the above story in answer to a question, "Raven taught our ancestors how to have children."

773 [183] One side of their nature implicitly believes any story handed down from the distant past, but few today are sufficiently naïve actually to credit it. The more sophisticated frankly disbelieve, or pretend to do so. Doubt also exists with regard to [829] Raven as originator of linguistic differences. The Bella Coola state that *Älquntäm* intended only one language for the whole world, but Raven thought that this would lead to trouble and used his power to teach the ancestors of every tribe their special speech.

Many inventions and beliefs are attributed to Raven without any accompanying myth. It is said that almost all geo- [103] graphical names are those bestowed by him on places reached in his travels. It was Raven who taught men how to bait [226] hooks on long lines to catch black cod; it was Raven who first

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sible, selecting small twigs from which the bark and spines have been rubbed off. This acts as an emetic, so that before washing in the morning he has vomited from his stomach all polluting matter, especially any human hair which animals consider particularly unclean. Before dawn he goes to the river and remains beneath the surface as long as possible, irrespective of the coldness of the water. Then he returns slowly to his house. Four nights later the same acts are repeated. These eight nights of continence are followed by two further periods, each of four nights, making a total of sixteen. Thus fortified, a hunter anticipates great success.

A person practising ceremonial chastity is in a condition peculiarly susceptible to disaster, and must observe certain restrictions. If, for example, anyone sees him as he returns from washing in the morning, the power which he has been accumulating so laboriously is lost. Owing to this belief, it is customary for a man to wash long before dawn and to come creeping into his house through a hole in the floor. He must always be the last to retire at night, the first to rise in the morning; and he must say nothing about what he is doing. Intercourse is, of course, absolutely forbidden except on the proper nights, and at other times he must not even put his arm around his wife. Failure to obey these restrictions destroys any advantage from ceremonial chastity, while actual disaster follows should a man's wife misconduct herself with anyone else when he is using her for this purpose. If she is unfaithful, her husband is certain to be slain by an animal when hunting, or to slip and be killed on a mountain trail. Animals know all that human beings do or think, and they punish anyone who is unable to perform ceremonial chastity fittingly. Behind these restrictions there is undoubtedly the sentiment that intercourse, held duly and properly at the right time, is not a mere desire of the flesh, but a ceremonial act. Indeed, when the Bella Coola speak of it in connection with ceremonial chastity, they do not use the common term, *e·m*, which has a coarse implication, but *xoldjut* which has a polite and almost sacred implication.

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tiful, of which they planned to collect a supply. In the course of their journey *Dudusong*ʷ saw a man who, when he drew near, turned into a piece of hanging moss. A little later he again saw a figure, but on approaching it became a tree. *Dudusong*ʷ and his wife walked on and presently the former once more beheld a man; this time the apparition changed to a fir tree. It was evident to *Dudusong*ʷ that a supernatural being had manifested itself to him, and he told his wife that they must return. On reaching home he related his experience and gave a shaman's dance.

From this experience he had received the power of curing. He could see disease when it was invisible to all others, and could summon it to himself, where it was harmless, thus restoring the patient to health. He made for himself a rattle, shaped like a bird; this had the ability of dancing of its own accord, and would catch people's hair in its opening and closing beak. The sick were brought to *Dudusong*ʷ from all over the valley. One day he travelled by canoe down to *Sunxl* where he found many of the villagers seriously ill. His arrival was quite fortuitous, for he was unaware of the epidemic that was raging. The inhabitants sought his help, so he landed and cured them. He entered the house of a woman who claimed to be ill, and took the sickness upon himself, but no sooner had he left than he fell down stricken. He demanded to be taken home in his canoe, but he only lived two days after his return. The woman had been in pain from her menses; it was this that he had taken upon himself and caused his death.

In consequence of the danger attached to the vocation, many people try to avoid becoming shamans, though if *Ẁitcäplilän-a* should appear to a man when ill, he cannot escape the power. The usual method of prevention is for a man to hold intercourse with his wife from below, so that her flesh, impure through its liability to menses, can form a barrier to the coming of supernatural power. One who wishes to escape always sleeps on the left of his wife, whereas if he is seeking shaman's power he sleeps on the right. Another method of avoidance is to use the hole in the floor which serves as exit and entrance to the house of a girl secluded following adolescence.

Since the power of a shaman is obtained by a personal experience, and lacks both form and substance, it cannot be transmitted and disappears at the owner's death. As has been

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box during his absence. As soon as she had found the figures, she called in all the people, showed them her discovery, and suggested throwing them into the fire. Some objected, pointing out that if *Kălotl* had been using them, their destruction would cause his death. It was decided to test him, so no one told the lover that he had been found out, and he suspected nothing on his return. When he went into another house, *Kwa-tsua* placed the figures near the fire; immediately, *Kălotl* tried to lie down at the edge of the one near him, and was restrained only by some of the bystanders. This proved his guilt conclusively. *Kwa-tsua* washed the figures to destroy their power, which caused *Kălotl* to lose his desire to enter a fire, and at the same time destroyed the love of the two girls for him.

This medicine can be made only by a skilful carpenter; its real potency lies in the ingredients though the figures cause it to work more speedily.

To Strengthen Virility

This medicine is used by old men.

Catch a porcupine alive and cut out a quill from near its tail so that the blood flows freely. Prick the penis with the quill until the human blood mingles with the animal's. Potency follows at once.

To Cause Conception

A medicine was formerly known to cause a first conception, but it has been forgotten. A mother, however, who has just lost an infant, can ensure the birth of another by bringing a stone from the cemetery four days after her bereavement. If she leaves this beneath her bed for four nights, and then throws it away carelessly, anywhere, she will soon be pregnant.

To Prevent Conception

A medicine with this effect was formerly known but has been forgotten.